The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXIX.—New Series.—No. 23. SATURDAY, JUNE 9, 1883.

Rs. 6 PER ANNUM IN ADVANCE WITH INDIAN POSTAGE Rs. 7-10.
SINGLE COPY ANNAS TWO

INTERNATIONAL BIBLE STUDY.

June 10, 1883.——*Acts* VII. 54-VIII. 4.

For comment, see last *Guardian*.

June 17, 1883.——Review.

By way of review we will briefly glance at the golden texts of the quarter.

Acts 1 : 1-14. Golden text: Ps. lxviii. 18. "Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men, yea for the rebellious also, that the Lord God might dwell among them." Little did men think when they put Jesus to death and hid him away in the tomb, that he would rise again, leading captivity captive and giving the death-blow to the reign of sin in the world. Christ's resurrection is the spiritual resurrection of all who believe on him, just to the extent to which they understand it and claim it. For he hath ascended on high to clothe himself with unlimited power in behalf of those who submit to him, though they may have been conspicuous among the rebellious.

II. 1-21. G. T. Zech. iv. 6: "Not by might, nor by power, but by my Spirit, saith the Lord." The mountains of difficulty reared by sin, the mighty empires of heathenism or corrupt Christianity shall be overcome by the Spirit of God bestowed on the meek and lowly. History shows us some glorious fulfilments of this, and will show us greater still.

II. 32-47. G. T. Acts xvi. 31: "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." Salvation is in faith and accrues to him who in faith looks to Jesus for salvation. As the woman with an issue of blood that could not be staunched, needed but to touch the the hem of his garment in faith and was made whole, so the sinner desirous of deliverance has but to look to the crucified and risen One and he is at once freed from his bondage.

III. 1-11. G. T. Ex. xv. 26: "I am the Lord that healeth thee." Thus from the beginning was God revealed, and it might naturally be expected that when God took upon him the form of a man, he would be found healing men. God is pleased to take this as one of his distingushing titles. He heals the bodies of men that they who are carnal may take knowledge of the fact and be led into the way of faith, and avail themselves of his help in the spiritual realm.

III. 12-26. G. T. John I. 4: "In him was life and the life was the light of men." The promise to Abraham was that all nations should be blessed in the promised seed. The Sun of righteousness should rise upon them with healing in his wings. Jesus gives the light of life to those that follow him. That is the true light which is accompanied by life, i. e. a new nature with power over sin and conscious union with God.

IV. 1-17. G. T. xv. 2: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." There is no other name under heaven of a sinless man in whom is all the fulness of the Godhead, who died on the cross for the sins of men, and ascended on high for their justification, and has the keys of death and Hades. Until men can find such a one, apart from the Christ, let them submit to this loving and almighty man of Nazareth.

IV. 18-33. G. T. 10: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." No man will deny the principle here implied, though the number of those who hearken unto God, rather than unto men is small indeed. The great solicitude of almost every man we meet is to know what men are requiring, to ascertain the laws of society, the conditions of pleasing men, and of getting on pleasantly in his intercourse with them. And the world requires that men should hearken unto it, rather than unto God, under pain of its severest displeasure. The commands of the world and those of God often contradict each other pointblank and the world claims that its rewards and punishments are more to be considered than those of God and almost every body believes that they are so. But there are a few that know that the world passeth away and the lust thereof.

V. I-II. G. T. Prov. xii. 22. "Lying lips are an abomination to the Lord." No lies are so odious to the Lord as those that are told in his house. Ananias and Sapphira professed to have given all to the Lord, and it was not true; and there are many now who profess to have given all to the Lord, and whose actions show plainly that they have not done so. Some people borrow and seem to think that they are under no obligation to return what they have borrowed until it is sent for. In like manner many who assured the Lord that all that they had was his, seem to think themselves entitled to keep it until the Lord sends for it in his providence. Meanwhile some poor Christian neighbonr is suffering for the lack of that. And the Lord hath said, Inasmuch as ye have done it unto one of the least of these, ye have done it unto me. What an awful thing if any of us should be found liars in the day when all liars shall be cast into the lake of fire.

V. 17-32. G. T. Matt. V. 10: "Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven." Yes it is better to be walking with the Lord of glory in a path of obloquy than to be walking with the princes of the world in a path that leads to shame and everlasting contempt. These early apostles were blessed indeed for they had faith to secure mighty manifestations of the power of Christ and confound their enemies. The day after Jesus was crucified, the high-priest may have issued cards of invitation to a grand entertainment and they who received them may have thought themselves highly favoured; but woe unto them who think so. What will they say when they see Jesus coming in the clouds of heaven?

VI. 1-15. G. T. Rom. xii. 11: "Not slothful in business, fervent in spirit, serving the Lord." The fervour and ardour which are enkindled when the love of God is shed abroad in the heart by the Holy Spirit, will enable the Christian to do successfully whatever work is given him in the church of God or in commerce with men.

VII. 54-viii. 4. G. T. Rev. iii. 21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father on his throne." Has not Stephen been seated on a throne these 18 centuries, animating the church of Christ to do exploits?

WEEKLY REVIEW.

—*On Guard* has undergone a metamorphosis, and having appeared ten years in the usual form of magazines, it comes out as a broad sheet of eight pages folio, the price being reduced to Rs. 1½ a year including Postage, a price that should largely increase its circulation among soldiers and civilians. The Rev. J. Gelson Gregson is still the Editor. We welcome the paper in its present form. *On Guard* says:

There are many practical signs to prove the reality of the work which has agitated the country from one end to the other. The most important is the fact that the revenue has considerably fallen off in the excise department! then there is a great lamentation in the trade itself, on account of the bad times, in some towns local brewers are now manufacturing aerated water.

In *On Guard* for May, the Editor says that 21 years have gone by since he embarked in this special work of abstinence for the prevention of drunkenness in the Army. The returns for May show upward of 11,000 total-abstainers in the Br. army in India.

The good done is the one great answer to all opposition. Military difficulties have rapidly given way before the overwhelming proof that our men are better soldiers than their drinking comrades, they are not so frequently in hospital, they are not so often in the guard-room, and they are always ready when wanted for duty. No breach of discipline has ever been known because men have abstained from drink, no act of insubordination has been reported through men drinking water instead of beer: and no increase in sickness has ever resulted from the prevalence of abstinence in a regiment. Quite the opposite has been the case, and we find that both Commanding Officers and Medical Officers cordially support the Association on the ground that soldiers who abstain from liquor are not so liable to commit crime, or be invalided as drinking men. The position of the abstainer is now fully established, and no one ventures to assert that abstinence from drink is either detri-

mental to the discipline of the service, or the health of the men now serving in India.

—A CORRESPONDENT sends us the following quotation from Dr. Steele, through we decline the remarks of the correspondent.

'Few, indeed, are the Churches in Christendom so free from the curse of strong drink, wine, beer, tobacco, opium, indulgence of the mere pleasure of the palate, the animalism and carnality of the sexes participating in the dance, and the vain ornamentation of the person as to need no enforcement of this Apostolic command, "glorify God in your body," (1 Cor. vi. 20.) Many a professed Christian is polite enough to ask his fellow passenger in a coach, before he lights his cigar, whether the smoke is offensive, who has never yet asked the Holy Spirit dwelling within him whether He is not disgusted with such a defilement of His temple.'

We heartily object to the things mentioned by Dr. Steele, though we do not observe that any great reformation of these things takes place until the love of God is shed abroad in the heart by the Holy Ghost. Then the tastes undergo a change.

—GAS, Bombay gas at least, is not perfect as a means of lighting churches. We see that the Bombay Gas Co. are paying 7½ per ct. *per annum*, dividend. The gas supplied by them to the Grant Road Church, has, during the last three Sunday evenings, failed, and the minister has had to preach without light. In churches where ministers are dependent on their MS. this would be a serious drawback; still, the majority of hearers like to see the preacher, and a preacher would ordinarily prefer to see those whom he addresses. The Salvation Army have their barracks lighted by the electric light.

—WE are often asked to support this and that appeal sent to us, and generally the objects are such as we sympathize with and would gladly help. Our friends however should remember that debt is ubiquitous. There is always a counter appeal to be sent back to the appealing party. Here are two cities, say, Rangoon and Bombay. The Methodists of Rangoon want a church building, and get their wish gratified, but with a burden of debt which they do the best they can with for some time, and then look to Bombay. The Methodists of Bombay want a church and get their wish gratified, but with a burden of debt which they look to Rangoon to help them liquidate. And so all over the country. The debts are getting cancelled, but new churches are clamouring to be built. The Grant Road Church debt is now very inconsiderable, but our friends in Mazagon find that they have a call to build. Well, so that the money gets paid, why scold? It is all done on the voluntary principle. In building church edifices a congregation makes a very handsome present to posterity, who enjoy the use of the edifice without having had any share in the burden of building it; when as a matter of fact, perhaps, the second and third generations are much better able to pay the cost than the first generation was. This inconsistency is obviated when a suitable building can be obtained on hire from year to year. But people like to have a church building of their own, unencumbered. By all means let them, if the providence of God give it to them, and they are not obliged to burden others. But a truce to this. Our Rangoon friends have done nobly, and we heartily wish that their appeal may lead those who have the means to help them. We need not rob Paul to help Peter.

—"ONE interested" wishes to know how we reconcile our remarks in last week's *Guardian* on the subject of Baptism, with those which appeared in our paper last December. We wrote nothing on the subject in December that we are not willing to repeat in June. Our correspondent probably refers to what appeared in our issue of Dec. 16th when, after giving Major Tucker's statement of the matter, as remembered by us, we added: "We heartily sympathize with the work of the Salvation Army. We do not regard them as a new church, raised up to take the place of other churches, but as a valuable auxiliary to the entire body of Christ's people, showing them how more effectively to carry on the work of evangelization, and stirring them up to a more fearless and determined agressiveness. Their meetings are for the purpose of getting the unconverted awakened and brought to Christ, and not for the purpose of building up believers by exposition of the word of God. It is just possible that their mission to this heathen land may lead them to see eventually that some things which might safely be omitted from their teaching in England, cannot be so well neglected here." Our remarks last week are in full accord with these. The question is, are they willing to occupy the position here indicated and teach their converts to recognize other evangelical bodies as supplementing what is deficient in their own organization and work? The Salvationists seem rather to desire the members of other churches to become their auxiliaries.

—"Nemo," replying to a letter that appeared in our issue of May 26th, denies that "the professing Christian Churches teach that salvation is by baptism, or by confirmation, or is to be had through breaking of bread." We quite agree with Nemo in his strictures, but fear that if we published his letter, it would open the door for some unpleasant and unprofitable controversy. Nemo may ask us, why then we published the original letter? Well, for one thing, we thought it carried its own refutation. The cause that can only be defended by making every body else out to be wrong, cannot be very formidable. But the Salvation Army will perhaps say, 'save us from our friends.'

—WE have received several rather long letters defending or blaming the Salvation Army for their course with regard to baptism and the Lord's Supper. In some of these, expressions are used which would only stimulate the spirit of controversy, and we do not find that any arguments are used which have not been already noticed in our columns. We do not think that this matter can be settled by controversy. Christ says, "If any man will do his will he shall know of the doctrine." When there is a decided willingness to obey the instructions of the Master, a man will not remain long in suspense as to what those instructions are. If it is not convenient to follow the requirements of the book, we shall need to be on our guard against a certain bias, leading us to read our own ideas into the Bible. A man who finds it convenient to work on the Lord's Day, is not in the best state of mind to determine what is duty in the circumstances. Heartily rejoicing in the evangelistic work of the Salvation Army, we yet found it our duty to express our dissent from them with regard to the matter of Baptism; and having done so and published letters on both sides of the controversy, we do not propose to continue harping on this question. We invite our readers to notice some statements, illustrative of this matter, in some extracts from the Lodiana Mission Report, in our Miscellany.

—The Nihilists have not been able to hinder the coronation of the Czar, nor have they even hindered him from exposing himself freely among the people. In Moscow, at all events, he has been compassed about by the plandits of the people. A little while ago, he seemed to be the man in all the Russias who had least liberty. As he is now breathing more freely, he gives some intimations of a willingness to introduce some changes in the Government of Russia. As head of the Church, as well as of the State, he is endeavouring to govern two empires at once. In one of these at least he has no divine right to govern, for this belongs to Christ. The misgovernment in the Church is greater even than that in the State, and it would be a grand thing if he would act as the unjust steward is represented as acting in Luke xvi., and bring the Greek Church more into conformity with the teaching of the New Testament.

NOTICES OF BOOKS AND REPORTS.

"THE Bible: Its Revelation, Inspiration, and Evidence." By the Rev. John Robson. D. D. author of Hinduism and its relations to Christianity. Hodder and Stoughton. This is a goodly volume of 400 pp. on the most interesting and important of all subjects. Some may think it a well-worn subject; it is a fact nevertheless, that the number of books relating to the Bible, issuing from the press in England, Germany, United States and other countries, was never greater, and that there never was an age the intellectual activity of which was so much quickened and sustained by the Scriptures, as the present. As we look over the notices of theological works issuing from the German press, given monthly in *Der Beweis des Glaubens*, we are all but confounded. The number of publications is simply Legion. To one who fancied himself under obligation to keep up with this literature, the list would be appalling. And the case is not different in England or in America. Dr. Robson is known to many of our readers as having formerly been a member of the U. P. Rajputana Mission, and many will have seen his valuable work on "Hinduism in its relations to Christianity." The plan of the present work reminds one somewhat of Edward's History of Redemption, though the handling of the subject is, in this critical age, necessarily quite different. Using the word Revelation in the sense of direct communications from God to man, Dr. Robson finds in the antediluvian period revelations to Adam, to Cain, and to Noah, these only. Though the revelations of that period contained in the Bible are few and scant, it can scarcely be doubted that there were other communications then made to man, which became the common property of the race, though the supernatural origin was afterwards forgotten. While Enoch walked with God he doubtless received divine communications many and precious, besides those contained in the original book of Enoch. The fact that other primary revelations are not referred to in the Bible, leads Dr. Robson to disfavour

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the idea that traces of them are to be found in other systems besides Christianity. But a sufficient reason for their not being included in the Bible is, we think, found in the consideration that the written revelation designed for all ages needed to be very eclectic in those early ages, so that Scripture might not be trammeled by its copiousness. 'With Abraham, the history of revelation may be said to begin.' Its form, its silences, and its utterances are considered. In the following sentence the influence of Dean Stanley is apparent:

"Abraham is forbidden to offer up his son Isaac, thereby putting a stop among his descendents, to the offering of human victims, into which sacrifice had degenerated, and showing that the sacrifice which God most highly valued was fear and love of him."

It appears to us that this is an example of reading one's own thoughts into the Bible, instead of accepting its simple testimony. It was by a direct command of God and not through compliance with a Syrian superstition, as Dean Stanley would have it, that Abraham proceeded to offer up his son. He did it too in faith that God would raise him up and secure the fulfilment of his promise. Our readers must not infer from this that Dr. Robson has allowed himself to be carried away by what is called the 'higher criticism.' He has evidently given respectful attention to that criticism without accepting all its conclusions. We do not agree with him in thinking that the Israelites *borrowed* any thing from the Egyptians. The word used is *asked*. There was not then any particular word for *borrow* in the Hebrew, and there is no reason to believe that there was any implied promise to return the things given by the Egyptians. These were most urgent for the departure of the Israelites, because of the terrible plagues brought upon Egypt, and they hoped never to see them again.

Reserving our notice of the remainder of this volume for a future issue, we give the following extract:

Most of the sacrifices and ceremonies of the tabernacle were not originally Israelitish. The Passover and the Feast of Unleavened Bread are the only purely national feasts and sacrifices in the Mosaic legislation. The others are analogous to those of other faiths. One of the phenomena with which a scientific study of religion has to deal is the striking resemblance between many of the ceremonies of heathen religions and those of the Jewish religion. Travellers in all parts of the earth have noticed this, and a further acquaintance with the sacred books of other faiths confirms it. A favourite explanation used to be that these ceremonies were borrowed from those of Israel, and this was regarded as an evidence of the divine origin of the latter. But the true explanation is exactly the opposite. These are the remains of worship by which Israel and other peoples of the world expressed their religious wants before the time of Moses. He instituted them by God's command as the best means of satisfying the religious cravings of the Israelites. And his doing so no doubt put them on a different footing. The worshipper before that time might offer sacrifice in hope that it might be accepted by God. But it was only a hope; the sacrifice was his own act, prompted by his own wants or by the tradition of his fathers; he had no divine warrant for offering it, or for expecting that it would take away his sin. But now it was different; he could plead the appointment and the promise of God, and trust in it for forgiveness and acceptance.

We can see, too, how this institution went beyond Israel. It was not the exclusive sacrifices of Israel that were ordained. It was those sacrifices which all nations had in common with it, and they were embodied in the revelation made to Moses that they might all be directed to their true fulfilment in Jesus Christ. Thus from the very beginning the law of Moses had a bearing beyond those to whom it was first given; the Bible in its very genesis was a book for all mankind; the one altar of Israel was the one altar for the whole world; Jehovah's house of prayer was the house of prayer for all nations.

We have received from Geneva four pamhlets in French about the Salvation Army. One of these is a letter addressed to Madame La Comtesse de Gasparin by D. Sautter de Blonay. It takes the lady very severely to task for her pamphlet. It is written with no little force. Another pamphlet, also addressed to Mad. La Comtesse, is by "an Unbeliever." He undertakes to show that she is without scriptural authority in her animadversions, especially as regards the call of women to speak about the Saviour in a public assembly. He fails to understand how it can be more consistent with feminine delicacy to write and publish such a pamphlet as the one he is replying to, than orally to invite sinners to believe on Christ. The third of these *brochures* is entitled, "a letter concerning the Salvation Army," published originally in the *Chretien Evangelique* by Th. Audeoud. This writer defends the Army. The remaining pamphlet is by the venerable Cesar Malan, in the form of a letter to a friend. He greatly deplores and strongly condemns the movement as fitted to make religion contemptible, but takes away from the force which his distinguished name might give his remarks, by acknowledging that he has not been present at any meeting of the Salvation Army.

"Report of Bible Flower Mission." This is an English Society, having for its object to supply hospital patients with bouquets of flowers, each bouquet being accompanied by a Scripture text A number of extracts from letters are given to show that this agency is attended with good results. The following instance speaks for itself. A missionary of the London City Mission writes:

"I had been called to visit a sick Copt from Egypt. He proved to be a Roman Catholic, and with determination he refused to receive the Scriptures in his own language, because, it was a prohibited book. We both got somewhat ruffled over the subject. Happily some lady from your Mission had preceded me, and, to calm our feelings, I began to talk about the flowers. He then called my attention to the English text attached to the bouquet, and inquired what it was about. The text was, 'God so loved the world,' etc., which I put into his own language. He said, 'These are good words, where do they come from?' I asked him, would he like to have the book which contained these words; and having expressed his desire to do so, I gave him a gospel in his native tongue on my next visit, and this was his constant companion during his stay in hospital. Thus he declined to receive a Testament from me, being a prohibited book, but the book that has those sweet words in it, that were attached to the flowers, he received with joy."

I have read up many queer religions; there is nothing like the old thing after all.—PROF. CLERK MAXWELL, *Life*, p. 426.

The Bombay Guardian.

SATURDAY, JUNE 9, 1883.

THE TWO WITNESSES.

WHEN Christ gave his disciples to understand that he was about to leave them, he notified them that there were to be TWO WITNESSES of his Gospel in the world. He said:

"The Comforter, whom I will send unto you from the Father, even the Spirit of truth, who proceedeth from the Father, he shall testify of Me. And ye also shall bear witness, because ye have been with me from the beginning."

The church, or, to bring the matter down to its simplest elements, the disciple, shall witness of him and the Spirit of God shall witness of him; and these two witnesses shall be adequate to produce conviction wherever there is a genuine desire to know the truth. And we find the apostles referring to this two-fold Testimony. Peter, before the Jewish council, (Acts v. 32) says: We are his witnesses of these things, and so is also the Holy Ghost whom God hath given to them who obey him. It may be said that the apostles, having been associated with Jesus in his ministry, were competent to bear testimony as we are not. But Stephen, Philip and others, Paul especially, who had not been attendants on his ministry, bore as powerful testimony as any of the apostles. In fact, every genuine believer knows the risen Christ, by virtue of his own spiritual resurrection. When does saving faith spring up in the heart? When the seeker comes to understand that Jesus died for him and now invites him from the skies to trust himself entirely to his care and guidance. His faith is the response to a heavenly call. He becomes a witness for the Lord Jesus by allowing the words of Christ to have supreme authority over him, ordering his life in all respects according to them, by ceasing from pride, worldiness, covetousness, wrath, malice, deceit, animosity, self-seeking &c. &c, by walking as Christ hath left him an example, by love, peace, patience, purity, self-denial, &c. &c. Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

But how is the Spirit of God to bear his testimony? Well, if we look to the Acts of the Apostles we find that the Spirit of God was made manifest to the world by the extraordinary demonstrations that accompanied the preaching of the Gospel, especially by works of healing of a supernatural character, by the many tongues in which the untaught apostles spoke. "He hath shed forth this which ye do hear and see," said Peter on the day of Pentecost. Thus apart from the spiritual work wrought in the hearts of believers, though in connection with it, the Spirit of God manifested himself to the world in ways that the world could appreciate; just as the Lord Jesus had manifested himself to men in the days of his ministry by mighty works, works that were evidently divine. There is indeed nothing more divine that the redeeming work wrought in the heart of the believer, but the divinity of this is not obvious to carnal men who know not the things of God. See I. Cor. ii. The divinity in Christ did not im-

press men except as they saw it revealed in works such as no other man could do. Christ's aim appears to have been this, viz: that his disciples should be fully swayed by the Holy Spirit, so that in bearing testimony to them he may not be bearing testimony to any thing opposed to the Scriptures. Then he lets the world know the nature of the Spirit that dwells in his people, by mighty acts of healing. When Peter and John were arraigned before the Council they took knowledge of them that they had been with Jesus. They were astonished at the serenity, simplicity and oratory of these Galileans, and could not explain it until they learned that they were disciples of Jesus and, beholding the man who was healed standing with them, they could say nothing against it. This was the special witness of the Spirit, and it utterly confounded them. A little later on, we find the disciples praying God to grant unto them that with all boldness they might speak the word by stretching forth his hand to heal and that signs and wonders might be done by the name of Jesus. The world is not now any more spiritual or truth-loving than it was in the days of the apostles, and what is wanted that the word of God may have free course and be glorified, is that there should be these two witnesses of whom the Master spoke, viz. a consecrated church such as the Lord may safely acknowledge from heaven, and the manifested presence of the Spirit with believers, doing works that no candid man can deny to be divine. But in order to this, there must be adequate faith on the part of Christians. Christians must give up the idea that they are paying homage to God by not looking for signs and wonders. The servant is not greater than his Master There is no modesty in disclaiming this faith, and there is no arrogance in exercising it. But how shall the church of these days be brought to exercise this faith? We believe the Lord is preparing his people for the exercise of this faith by the many marked answers to prayer for healing, of which we hear from many quarters.

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Dr. Cuyler, in the *N. Y. Evangelist*, says: Jesus Christ has never made any positive promise to His ministers or to devout Christians, that they should be able to "heal the sick" or to "raise the dead" to the end of time. (By the way, why is it that the enthusiastic Professors of the modern "faith-cure," who claim that they can heal the sick, do not grapple with that tougher problem of raising the dead?) Christ has never promised to restore any invalid without the use of human expedients; in short, He has never promised the permanence of miracles.

Neither has he any where said that the promises concerning miracles have a restricted application. Precisely the same language is used in promises that are acknowledged to be of abiding force, as in those regarding miracles. "He that believeth hath eternal life." In like manner, "he that believeth on me, the works that I do shall he do also, and greater works than these shall he do." Again: "These signs shall follow them that believe." The servant of the Lord who seeks to obey the command to preach the Gospel to every creature, studies the providence of God to ascertain the locality, time, circumstances, &c. in which the Master would have him seek to obey that command. The Lord who speaks to him in the word speaks to him also in providence. Illustrations of this are found all through the Acts of the apostles. One who would call upon the Lord to bear testimony to the word of his grace by some mighty act, must not merely believe that the Lord has given a general promise to do this, but must believe that it is the Lord's will that that particular display of power which he would ask for is, then and there, for the glory of God and according to his will. Dr. Cuyler cites the instances mentioned in Acts ix. 32-43. Glorious spiritual results sprang from these miracles. "All that dwelt at Lydda turned to the Lord." At Joppa, "many believed in the Lord."

APOCALYPTIC SKETCHES. LXI.

"And he hath on his vesture and on his thigh a name written: King of kings and Lord of Lords. Rev. xix. 16.

The ancient Cæsars were distinguished by the purple robes which they wore and which others might not wear. We were already told in verse 13, that the vesture of this most august person was blood-dyed or blood-sprinkled. It speaks of the cross, of the surpassing love of God shown in surrendering his beloved Son to ignominy and anguish for the redemption of sinners. The power by which the kings of the earth are to be brought into subjection is the power of the cross, the power that is connected with meekness and non-resistance and self-sacrificing love. It is this that makes the Lord Jesus forever illustrious. The lustre that emanated from his person when he was on the Mt. of transfiguration, caused his garments to have a splendour that no art could have given them. This wondrous king proposes that every subject of his realm shall be invested with this regalty, above all splendour known to the mere kings of earth, and that they shall have bodies like unto his glorious body, and thus the meanest of them shall show forth the glory of Christ so overpoweringly that the kings of earth will hide themselves in the dust. Who are the kings and lords over whom the Christ of God, the Word of God will then be King and Lord? They are they who recognize him as the fountain of all authority, and study simply to carry out his thoughts in their respective governments.

"And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God." This divine messenger shall be as conspicuous as though he were standing in the sun; he will be compassed about by the glory of the sun. The Lord Jesus is the Sun of righteousness, the light of the world; and this messenger shall be abiding in him and be clothed with his splendour. In the seventh of Daniel we are told that the saints of God shall overcome all nations and take possession of the earth in the name of the Master. His glory shall be seen upon them and shall fall witheringly upon those who are found in a position of antagonism to him in that day. His look will suffice in that day to cause every weapon in the hands of his enemies to fall to the ground, and to cause every knee to bow and every tongue to confess that He is Lord to the glory of God the Father. Proclamation is made to all ravenous birds to gather together for the great feast about to be prepared for them, when all his enemies shall have fallen before him.

"That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." Looking back to Rev. vi. 15, we find there the same classes expressed as seeking in vain to hide from the wrath of the Lamb. We infer that in the day when the Lord is about to appear in his glory there will be found among the kings, captains, mighty men, &c. mamy who are really in antagonism to Him. The flesh of all men, means of all men who are in the flesh and not in the spirit. Contempt will be poured upon all that in which they have been trusting. "For all that is in the world, the lust of the flesh, and the lust of the eyes and the pride of life, is not of the Father but is of the world. And the world passeth away and the lust thereof."

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse and against his army." When the glory of Christ shall be revealed, all the judgments of Christ contained in the Gospels and epistles, will suddenly be seen to be the mind of him that sitteth on the throne, and all that is being preferred to these judgments will be seen to be of the nature of direct antagonism to the Saviour. The Beast we have already seen to be an anti-Christian system claiming to be *par eminence* the Church of Christ, guilty of substituting, tradition and decrees of councils and the authority of the priest for the word and the authority of Christ. What an unspeakable humiliation for this boastful system to be found in direct antagonism to that Saviour of which she claimed to be the only true exponent. They whom Christ acknowledges in that day as his army, his true followers, are those whom she has been denouncing and persecuting.

REMINISCENCES. CCXIV.

Extracts from Diary. Bombay, 1849.

April 18. The love of the wonderful is deeply implanted in man, and was made, I think, an original element of his nature by the Creator. And this for an obvious reason. God's name is "the Wonderful" and he delights in great exhibitions of his power and sufficiency, and he has given man a taste for beholding these exhibitions that there may be this additional bond of union between them. Man's taste for the wonderful appears in such compositions as the "Arabian Nights," found among all people, and constituting in the case of the majority the most interesting portion of their reading. Children always like such reading, and it is only those who have been sobered, as it is called, by age and experience, that is, by non-experience, by not finding in the world any of these supernatural transactions, that lose the taste for them. The Bible is a book of wonders, and the day will come when God will fill the world with wonders, and all books of fiction will be utterly contemned because of the all-surpassing displays of God's power and wisdom. In prayer this afternoon there came into my mind some fragments of the story of Aladdin and his wonderful lamp. I too have a wonderful lamp even the Bible. It came into my hands unsought; it does not at first sight appear more valuable than any other Lamp, but rather less so, and has often been exchanged for a common two-penny light. But there is a way of

using it by virtue of which the highest kind of supernatural power is placed at the bidding of its owner, though that owner be a poor scapegrace like Aladdin and myself. It is the connecting link between omnipotence and myself. And I prayed that as by means of his lamp he obtained the erection in a single night of a magnificent palace, to the utter amazement of the whole city, so God would even in this night, cause the New Jerusalem with her pearly gates and walls of jasper to descend from God out of heaven, having the glory of God, that this city of Bombay might on the morrow be filled with astonishment and exclaim, What hath God wrought! God is more absolutely mine than the genii of fairy tales were at the disposition of those who summoned them. God's glorious resources are mine in Christ. What should bound my hopes? Why should I not lay myself out to fill the earth with the revelations of God's glory, never stopping till all have acknowledged him to be the Wonderful. For his language is, Ask and it shall be given you. Whatsoever ye shall ask I will do it. Ask of me and I will show thee great and mighty things which thou knowest not.

Joel 3, 2. "I will also gather all nations and will bring them down to the valley of Jehoshaphat," i. e. Jehovah the Judge, dwelling in Jerusalem. God's people shall be purified unto himself, and by their presence simply they will judge all nations. Filled with the Spirit that was in Christ, the saints shall be perfectly fitted to judge the world, and they will make all places valleys of decision. The world is to be brought in contact with the truth of God, perfectly embodied in his saints, and then the world will be instantly overwhelmed, and fitted for God's grace.

April 20: Rev. 5, 6. "Seven spirits of God sent forth into all the earth." Several times this number is, attributed to the Holy Spirit. Perhaps it may refer to the epochs marked by signal operation of the Spirit, to so many distinct steps taken by Him in the creation of the heaven and the new earth, answering to the steps taken by God in creation. 1 Pentecost, 2 Conversion of Paul and his mission to the Gentiles. 3 Destruction of Jerusalem. 4 Constantine, 5 Luther's Reformation, 6 Revival of missionary enterprise latterly, and the 7th at hand. And there may likewise be observed 7 steps in the whole of Redemption, 1 Adam 2 Noah, 3 Abraham the father of the Jewish nation, 4 Christ, 5 Reformation, 6 Modern Missions and the 7th at hand. And I can also discern 7 steps in my own Redemption. The first brought me to a sense of my need of God, 2 made me acquainted with the Saviour, 3 the public profession of his name, 4 the life of faith, 5 the discovery of the forgotten riches of our dispensation in December last, 6th 20th of March last, 7th at hand. Peter's life exhibits these 7 phases. 1 and 2 conviction and conversion before he knew the Messiah, 3 His call by the Jordan, 4 By the sea of Tiberias, 5 When he went out and wept bitterly, or rather when he ran to meet Christ after the resurrection, 6 His second call by Tiberias, 7 His call to Cornelius.

The 7 thunders of the Reformation come very properly under the 6th trumpet, being contemporaneous with the Ottoman dominion.

21, 1. "And there was no more sea." Kidd on coral formations says "Reasoning on what has already been accomplished, and on what is at this moment rapidly advancing, it is evidently probable that a new habitable surface of land may be eventually produced, equal in extent to the whole of Europe, and produced by the agency of a tribe of animals, which occupy very nearly the lowest place in the scale of animal creation, and which in every other respect are the most inefficient and helpless of all creatures."

Rev. 7, 1. "4 angels holding the 4 winds of the earth." That is, it will be a time when there will be a consciousness of impending terrors. Could there be a better representation of the imminency of divine wrath? It is at hand. It is in the very act of springing upon the earth its prey. It has all the impetus of mighty winds. But it is temporarily held back. It has not exploded, but every thing in heaven and in earth shows that it must presently explode. As sometimes, before a tempest, the atmosphere is lurid and heavy, the clouds opaque and ominous, the winds hushed, all nature silent and tremblingly expectant, so in that day. Then will the servants of the living God run to and fro preaching the everlasting gospel with the Holy Ghost sent down from heaven, and men will every where be seen fleeing as doves to their windows.

Ps. 22, 21. Save me from the lion's mouth: thou hast heard (delivered) me from the horns of the unicorn. Observe the moment of deliverance; it is that in which danger had reached its acme. Can any one be in a more critical position than to be in the grasp of a hungry lion? He prays not to be saved from his grasp; he is already in it. The Lord generally sends delieverance in a critical moment. Before revealing his own power, he takes care that there shall be a great revelation of the power of Satan. Satan's power is the more gloriously manifested because of all the blows that God has given him, for 6000 years. Up to this time Satan is victor. But when the Saviour by the brightness of His coming, subdues him forever under his feet, then all the glorious power of Satan will only be a means of God's infinite glory. God's power is made known by what it overcomes, by the rapidity with which it overcomes, by the insignificance of the instruments it employs.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

AN EXPLANATION.

Sir,—I understand that my remarks on the salary question in the General Conference have been attributed by some persons, whose opinions I prize, to "a personal motive;" and I beg to assure them, through your columns, that selfishness had nothing whatever to do with the attitude I assumed. I repeat what I said to Bishop Foster in Calcutta:—"My lines are fallen in pleasant places; I have a goodly heritage: I do not *wish* for a more responsible or a more renumerative post." The simple principles I stood up for are thus stated in a letter just received from a kind-hearted lady, a great friend of the Native Christian Community:—"Our native brethren and sisters *have a right* to the wages they earn just as much as we have, and as Ministers and Teachers have at home. They should, too, be paid properly, and encouraged to fit themselves for the highest positions and salaries. They should not be maligned for accepting wages they have fairly and honorably earned."

I considered it my duty to give prominence to these few principles because they had been called in question, and an attempt had been made thereby to repel ability and talent from the Mission service. I am an old man, and no change of policy can benefit or injure me personally.

RAM CHANDRA BOSE.

SIR,—The Rangoon Methodist Episcopal Church has battled bravely with a formidable debt for the past three or four years. When the undersigned assumed pastoral charge the debt amounted to between eight and nine thousand rupees. Circumstances did not justify an immediate attack upon the enemy; but at the earliest advisable moment a rigorous effort to reduce and extinguish it was systematically inaugurated and worked. The congregation have paid off by steady giving Rs. 4,500 besides meeting all expenses of support of pastor and carrying on the incidental work of the Church in this very expensive station.

Though this debt has been a heavy burden, we have not allowed it to tie our hands. We have steadily kept in view the expansion of our work in every available direction. We have now in operation an excellent Girl's School with over 70 pupils enrolled, to launch which we raised and expended over Rs. 3,000 more than the Government granted us. This School, I am glad to say, is now firmly established on a fully self-supporting basis, wholly free of debt.

NATIVE WORK has been steadily sustained right along, with considerable success and some encouragement. In connection therewith we have a thriving Anglo-Vernacular Day School, numbering about 40 boys of various races; an interesting Sunday School; and a Catechist-colporteur who has been very useful. The Sunday School of the English congregation has given liberally from the commencement, towards the founding and maintenance of these several departments, as assistance was needed.

The amount of debt remaining on the Church and Parsonage at the present date is Rs. 3,600. Our people have done nobly in reducing it to this figure. There are special reasons why it is most desirable that the debt should be paid off soon, not to mention the evident fact that thereby funds would be set free for the enlargement of our work and for the initiation of new and needed enterprises.

We therefore make this earnest appeal to sympathizing friends in India for a helping hand. This is the first and the only Methodist Church in Burmah, and we hope every Methodist, especially, will be willing to render assistance according to ability. But we also hope that Christian brethren, generally, will exercise their privilege and show their sympathy with earnest, aggressive evangelical Christianity in the practical manner proposed.

Our plan is this. The whole debt will be wiped out if

5 friends	will each	contribute	Rs.	200—1000
10	do.	do.	„	100—1000
20	„	„	„	50—1000
20	„	„	„	25— 500
20	„	„	„	10— 200
20	„	„	„	5— 100

This would leave a small margin to cover any possible shrinkage. In addition to what they have already done the Church will take up at least half of the above shares; the remainder we hope will be taken up by sympathizing friends from abroad.

All who desire to share with us in this good work by taking a share, even of the smallest amount named, will please address the Editor of this paper, or.

Rangoon
May 28-83.

J. E. ROBINSON,
Pastor M. E. Church,
Rangoon

DEAR MR. EDITOR,—Herewith I send for your perusal the circular of the Bombay Native Christian Education Society lately organised in this city. The object of the society is laudable indeed, and as such it demands the support of every wellwisher of the rising Native Christian community. Though it is true that some Native Christian young men have gained university distinctions, yet comparing their number with those that are still uneducated we may well say 'what are they among so many? While the Hindoos and the Parsees and to a certain extent the Mohamedans are doing their utmost to give their children the benefits of a liberal education it strikes us most, that the majority of Native Christians should not be alive to them, although they come in close contact with Missionaries who with very few exceptions hold up the standard of education. Does the fault lie at the door of the missionaries? I cannot say. It will be well to investigate. In the report of the Free Church Mission for 1882 I read thus:—"While we are

thankful to be able to tell of the success of our Christian students we still regret exceedingly that their number is so small. It seems as if years have yet to elapse before the Native Christian community supplies any number of candidates for college education." This is a sad state of things and unless missionaries and societies like this strenuously exert themselves to avert the evil, matters will become worse still. It seems to me that the majority of Native Christians have not as yet reached the status of appreciating the benign influence of education, and Missionaries whose great aim is to proclaim the blessed *evangel* find it sometimes very difficult to devote their time and attention both to evangelical and educational operations. In these circumstances the organisation of this society is to be hailed with delight, though the means put forth by it will be in the beginning very inadequate to meet all the exegencies of the case.

I find that the circular has taken many with surprise. If the object of the society was so catholic why did they go about their business in such a secret manner as to keep every one in the dark except a chosen few? I am told that the movement is entirely of laymen and from the names of the office bearers I can make out that the power is invested in the hands of such only: so far it is good as there are very few movements on this side of India managed solely by Native Christian laymen. This will be the first of the kind. But if the clerical element was not to be represented in the society what harm was there if they had been consulted on the point. I am sure they would have warmly supported the cause.

In the circular the number of Protestant Native Christians is said to be 12,000. I don't suppose we are numerically so strong in Western India. Granting the estimate to be correnr how important is it that education should keep pace with our increase in number.

I am
Yours very sincerely,
D. Ganpatrao Malhar.

Girgaum, June 5th 1883.

Sir,—In your issue of last Saturday, the "Epitome of news" for Tuesday contains a paragraph on drinking permitted at Volunteer Parades, but as there is a second side to that story and as this was furnished by the Adjutant of the corps the following day, Wednesday, in justice to an "old Volunteer" but particularly to the Corps, the explanation ought to have found a small corner in your columns. Some of the readers of the Bombay Guardian are and have been for years past, members of the Corps and they think that the omission referred to should be brought to your notice as they are certain that it is far from your intention that the readers of the Guardian should first see the worse side of the picture without having the other side—which disposed of the charge brought by an "Old Volunteer"—presented to them.

Another "Old Volunteer."

Telugu Mission.

Sir,—We are making history of a kind at least.—May 12th, at Lingumpully, it was my pleasure to marry the first couples from among our native orphans. The event has long been looked forward to, 2 of the 3 couples had been engaged a long time. Our land difficulties not being as yet overcome we decided to let them marry in Lingumpully and give them a small piece of work on the road work in construction allowing them all they could make at it. The idea was good in their eyes and they were there married on the 12th in Bro. Davis' tent in the presence of a few strangers, friends and villagers and all the other children. The scene was impressive and enjoyable. After they were married Bro. Davis gave them a short talk on the duties and responsibilities of wedded life emphasizing family devotion and private honesty and tithe giving with a faithful observance of the sabbath. We are able to say these pairs are happy and earning about Rs. 10 per week between the six of them.

To-day in Pramoor, 2 other pairs of orphans, Brother F. J. Blewitt and Ruth C. Freer, were united in Marriage at 5 p. m. in the open air in the presence of the children and ourselves with a large number of villagers about, to see the first telugu marriage, we suppose ever performed in Yelgundel District. The day was pleasant. We were all seated in the shade of a large banyan tree that almost overshadows our houses, and the occasion was indeed a happy one for us all.

Many people think joining our *faith mission* is jumping into the grave or something else. Bro. and Sister Blewitt both ran the gauntlet, joined us and have given the Master nearly a year's work with us. They have each become fatter and fairer, certainly much more devoted, have had their bread, raiment, home &c. [fair wages for any body] and have each found a good life partner. This has certainly been good getting for them. Going into the jungle is not the worst thing in the world for young Christian workers to do. Praise God. Though we would hardly hold out to any others the probability of like experience by joining the *Telugu Mission.*

We had a pleasant feast of rice and curry followed with a little cake. Bro. and Sister Moore had the commissariat in hand and the provisions were more than ample. Bro. Blewitt whom we long since degreed as "Professor of Etcetera "exercised his skill in a few flag poles &c &c. Bro. Moore made a village banner in Telugu which hung over head this afternoon. On it were these words in Telugu:

Pramoor.
Jesus Christ the Savior of the World.

The occassion was enlivened with songs in English, Telugu and Hindustani. Praise God for these six happy marriages this month past. The boys and girls married pass off our support, all of them are now in the way to support themselves wholly. Let our friends rejoice with us in this and pray for the young husbands and wives all of whom we believe to be converted to God, and walking in his fear.

We name the pairs below. The names may be a matter of curiosity to some of our friends.

1. Era .....Hunamaka
2. Era (*o*) .....Beemoka
3. Narsa.....Yelloka
4. Saboona.....Yenkama
5. Yenkaya.....Uckama
6. F. J. Blewitt .....R. C. Freer

I may say, I was rewarded with a new hat in token of the kind appreciation of my services on behalf of the last 3 pairs. Bro. B. presented the hat with a few kind words on behalf of himself and the others. But the mutual joy of all was more than an ample reward.

Now we pass to a few other notes. By order of the P. E. Bro. Moore and wife came to Pramoor, early in May. To-day Sister Freer (Junior) from Madras reached us. These 3 missionaries take charge of the orphan work here for the remainder of this year. Bro. Moore and wife take charge more particularly of the commissariat and the "Christian Orphanage." Sister Freer takes charge of the "Christian Home." We ask prayers of many faithful ones for these workers that they may make full proof of their ministry from this day forth. June 5th D. V. Bro. and Sister Blewitt and myself with 4 boys and 4 girls start for Secunderabad. Sister Ward and the twins are there already.—We do not feel like saying much about what we are *going* to do. But by the grace of God we shall *do* something; we go with a force of 12 persons for street work i. e. processions, singing, praying, preaching, testifying &c. &c. in the most conspicuous places in Secunderabad twice a day except Saturday our rest day. We feel called of God to a great work in a line untried as yet in Secunderabad. We humbly crave the prayers of all our friends in the interest of our new work. We have now our forces divided and great work in both places. Satan would whip us out in a week. But God will give us the victory.

The Lord makes our supplies on our old policy like the "cruse of oil." We now require Rs. 500 per month for 76 orphans and 8 missionaries. If it were Rs. 5000 per month we should trust God and have our faith honored, if we sin not against God. The contract work still goes on at Lingumpully and will do for some time to come. But aside from those who married and those we take to Secunderabad with us, all the other children have been brought back to Pramoor for school work for the remainder of the year. A good teacher is being employed and they will be pressed forward as much as possible in the months to come. The boys and girls we take with us to Secunderabad we think have a call to work for God. *Our Work* in Secunderabad will be the Divinity School from which they will get their degrees as they learn to work for God; they will also study daily.

God is with us all here. Last Sunday was the most spiritually powerful day, we ever had among the boys and girls The evening service was a scene of power. Several backsliders were reclaimed and a goodly number got clean into the cleansing fountain. We were all blessed and the effects of that meeting 2 hours long have been constantly seen since. Bro. Moore is in love with this Robinson Crusoe life. He says the exercise he *must* take here will cure his biliousness and other difficulty in about 6 months. We do sincerely crave the prayers of all our friends in India for our truly great work. Let our friends stand by us as God does and they shall yet shout with us Jehovah's praise among the heathen.

C. B. Ward.

Pramoor June 1st 1883.
Address, C. B. Ward.
Methodist Telugu Mission, Secunderabad, Deccan.

Dear Bro,—After much prayer and careful consideration, actuated by a keen observation, I beg through the medium of your valuable journal to tender a few kindly remarks for the prayerful consideration of those who are parents and sincerely pray that my remarks, together with a few I have culled from eminent authors, may be accepted in the spirit in which they are tendered.

Parents cannot hope for a blessing on their efforts to benefit their children, but in so far as they are prepared to yield themselves submissively to the Divine authority, on all subjects connected with their spiritual welfare.

True, indeed, the best efforts may fail in leading your children to God; but if, through your negligence or wrong plans of action, they should swell the ranks of the impenitent, and become the centre of an injurious influence to mankind, the responsibility of their ruin, and misery, and contagious example, will lie for ever at your door.

O what need, then, is there for copious showers of divine grace upon your hearts, that you may feel as a parent ought to feel, and that the blood of souls may not be laid to your charge in the great day of final account.

Oh, if I could present before the minds of parents, in one vivid picture, the mournful effects which have resulted in all ages from a criminal neglect of wholesome discipline, how forcibly would it remind them of a duty, which, however painful to a tender spirit, is yet indispensible to the well-being of the rising generation. Could I conduct my readers into the house of Eli the prophet, and point them to the sad effects of neglecting "the nurture of the Lord," as exhibited in the history of his ungodly sons; could I bring them within hearing of that awful message which God delivered to Samuel concerning Eli and his devoted house, I doubt not I should draw tears from the eyes of every con-

siderate parent. Listen, ye pious parents, to the Divine threatening which the neglect of parental discipline drew forth from the lips of the God of love. 1 Samuel III 12-14. Learn from this tremendous threatening, how offensive in the sight of God is that profligacy which springs up in a pious house, by reason of the neglect of wholesome and well-sustained discipline.

Of Adonijah it is recorded, that "his father," unhappy man! "had not displeased him at any time, in saying, why hast thou done so?" and he lived, as might have been expected, to be his father's grief, and to prove false to his father's government. Oh, how different the inspired testimony concerning Abraham, the father of the faithful; "I know him," said the most High, "that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which He hath spoken of him."

The Preacher wisely instructs us to "Train up a child in the way he should go, and when he is old, he will not depart from it." While the apostle Paul enjoins upon parents that they should "bring them (children) up in the nurture and admonition of the Lord."

While I admit that a considerable amount of instruction is bestowed on children by most, if not all, Christian parents, I maintain that comparatively little is done by example, in support of their instruction, and under these circumstances I deem it almost impossible that children should be saved.

Let us then, "who are of the day" arise to a sense of the responsibility laid to our charge and use every legitimate means and agency for the dicipline and salvation of the children.

Bombay 6th June 1883. Yours fraternally, A HUMBLE HELPER.

QUAKERS AND SALVATIONISTS.

DEAR BROTHER,—In your last issue, Major Tucker brings forward the case of the Quaker as a kind of plea for the half-heartedness of Salvationists in the matter of Baptism and the Lord's Supper.

It is always a dangerous thing to follow any man, or act of man, instead of the simple word of God:—We ought to prove all things and hold fast that which is good.

It is an extraordinary argument that blame is not to be attached to a person because he imagines an error to be a truth. Paul verily thought within himself that he was doing God service, by persecuting the Church of Christ; and yet he afterwards calls himself the chief of sinners for having done so.

Those of the Quakers who may be true believers in the Lord Jesus Christ, will be saved, because baptism and the Lord's Supper are not absolutely *essential* to Salvation—but as it is clearly the wish of the Lord, that these sacraments shall be kept up, until he comes again, it is evident that Quakers are to be looked on in the light of disobedient children, and that they suffer loss accordingly.

I do not understand what Major Tucker means by saying that his unlettered officers cannot discourse on the subject of Baptism!—does it require any greater amount of learning to tell a sinner that he must (when converted) publicly confess Christ by Baptism; than that he must trust himself to Christ for the pardon of his sins and the gift of everlasting life? On the contrary, I should think that it is just as easy to say "Repent *and he baptised* in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost," (Acts 2 38,) as to say 'he that believeth on the Son hath everlasting life, and he that believeth not the son, shall not see life, but the wrath of God abideth on him.' (John 3, 36).

Yours in the Lord,

W. P. PARTRIDGE.

NOTICES.

KIRTAN.

ON Saturday evening June 9th, at 8 P. M. in the American Mission Chapel, Bhendi Bazar, Mr. Sumunt Vishnu will give a Kirtan in Marathi.

Subject:—"A HAPPY END."

All are cordially invited.

COLABA Native Day School (recently opened in connection with the Methodist Sunday School, Fort.) An Exhibition of the above School will (DV) be held at Mr. Joseph Fido's No. 8, Grant Buildings to-day Saturday at 5 p. m.

Epitome of News.

SATURDAY, JUNE 2.

—A Nagpore correspondent writes to a contemporary that the charges against the engine-driver Cobb "having been amicably settled, he was honourably discharged." This is the person who, under the influence of liquor, hammered his engine and then hammered a Native.

—The kafilah which reached Pashawar from Cabul on the 22nd ult. consisted of 52 laden mules, 93 laden camels, 41 foot passengers, and 31 pilgrims from Bokhara for Mecca.

MONDAY, JUNE 4.

—Bombay Cath. Examiner:—The Vicariate Apostolic of Bombay has to mourn the loss of a prominent member of its secular clergy, the Rev. Father Michael de Penha, who gave up his soul to God early in the morning of Sunday last, in St. Stanislaus' Institution at Bandora, where he had been residing for several months past as an invalid, in hourly expectation of the summons to eternity. He succumbed to heart-disease, and death came upon him as he was kneeling in prayer. All that we would say of the deceased may be epitomised in the one short sentence: *He was a holy priest.* He was truly that, as all can testify who since the year 1856 when he was ordained priest have seen him labour in Juvem, Sholapur, Belgaum, Surat, Baroda. Bhosawul and Bhownuggur. A man of prayer, he ever strove to foster a constant and close union with his Creator, without neglecting the duties he owed to those entrusted to him. All good works found in him a generous supporter, and he was never so happy as when he had given away in charity the last pie of any money he might have over, after spending what was strictly necessary to supply his own few personal wants. Indeed, his detachment from all earthly goods was so great, as the *India Catholica* tells us, that he bound himself by a vow of poverty. He died in the 51st year of his age.

—*Times of India*: The French fleet has not retired from Madagascar content with the victory which it recently won at Majunga, but after a decent interval has crowned that great achievement, by bombarding two more forts on the north-west coast of the island "claimed by the French." It may be mentioned in passing, as a slight incident of the French attack on Madagascar, that their claim to the forts and to a protectorate on the whole of North-west Madagascar is admittedly based on a treaty concluded between France and the chiefs of some tribes who at the time were in rebellion against the Malagasy Government. It is instructive to contrast the present complacent attitude of England towards France with what the attitude of France towards England would be if the two countries could change places. We have it on the high authority of Earl Granville that until the French put forward their claim first to a part of the Malagasy island and then to the whole of it, there was an understanding between France and England that the two Governments should maintain an identic attitude of policy in Madagascar. That being the case, would the French Foreign Minister have so quietly submitted to this arrangement being broken through by England without any better excuse than that an English official was involved in a miserable quarrel with the Hova Government about the title to some land? Possibly the British Government think they have done all they possibly can under the circumstances to prevent hostilities in Madagascar, but it seems from the information now before us that their action has been half-hearted and unreal. Much sympathy, however, will be felt in England and America for the enlightened Queen Ranovalo, and we should not be very much surprised if a desire is manifested in both countries that this feeling should take a practical shape by the sinews of war being supplied to her.

—Quarantine will be abolished in Egypt upon all vessels arriving from Bombay from the 13th instant.

—A telegram from Suez states that the s. s. Lombardy, which arrived there on Thursday, had been in collision with the s. s. Hunting Tower on Wednesday night. The telegram adds that the passengers are all well, and that the cargo is uninjured.

—Two godowns containing cotton in Lower Colaba, were burnt down on Saturday morning. Two Natives were killed by the falling of a wall, and Inspector Williams was seriously injured. Estimated value of property destroyed. Rs. 3,42,000.

TUESDAY, JUNE 5.

—We are favoured with the *Indian Travellers' Railway Guide* for June, 1883, published at the *Bombay Gazette* Office, at 8 annas. We notice that improvements and additions of various kind are continually being made in this publication.

—The Lahore paper has received some particulars of the Bishop of Lahore's journey across Persia. The Bishop was on May 3rd at Kumishah, within two marches of Isfahan, and was met there by Dr. Bruce. "He was to reach Isfahan in time for the services of Sunday, May 6th, and to stay there a fortnight. So far, the Bishop had found the Mullahs and others quite ready to visit him, and to enquire about Christianity. In the district through which he had been passing, immediately before his last letter was written, he had been chiefly in contact with the Babi sect, which is now more tolerated than it used to be. This is the sect which distinguished itself, in recent times, by hundreds of martyrdoms, cheerfully submitted to."

—The honour of a baronetcy has been conferred on Dr. William Chambers, the proprietor of the journal which has borne his name for more than half a century. He was born in Peebles in 1800, and was apprenticed to a bookseller. He afterwards began business on his own account, and the success of his principal adventure induced him to take his younger brother Robert into partnership. In 1856 Mr. William Chambers became Lord Provost of Edinburgh, an office to which he was re-elected in 1869. In 1872 the University of Edinburgh conferred on him the LL. D. degree.

—*Times of India*: Gunnoo Limba was yesterday charged before Mr. Ryan with torturing a calf. It appeared from the evidence that the prisoner has been in the habit for some time past of parading cows and calves up and down the Mombadevi Road—a thoroughfare much frequented by Hindoos—and illtreating the animals by pulling and twisting their tails and ears until he was paid some money by the passers by. The prisoner was convicted and fined R. 20, with an alternative of imprisonment for a month.

—*Overland Mail*, May 18: Severe fighting has taken place in South Africa, Cetewayo, it is said, having been defeated with a loss of 6,000 men.

A treaty of peace between Chili and Peru has been signed.

The Special Commission in Dublin for the trial of the assassination conspirators has closed, the prisoners being sentenced to various terms of penal servitude.

A serious railway collision has occurred at the Lockerbie Junction of the Caledonian Railway. Eight persons were killed and many more injured.

Amongst the deaths recorded this week are: —Lieutenant-Colonel McArthur; Lieutenant-Colonel C. B. Roche; Captain J. Liebenrood; Dr. J. Young; and Rev. M. F. Arglos.

—*Independent*: Ten years ago the Legislature of Massachusetts enacted a law establishing free evening drawing classes in the larger cities, where they might be needed. They have been very successful wherever they have been established, and have done much toward encouraging a love of mechanical art among working-people.

—*Same*: A missionary in China, the Rev. F. Ohlinger sends us, among other interesting notes, the following, on opium:

Not more than two miles from one of our chapels in the Hu Cheng district, occurred, a few months since, one of those fearful tragedies that set the traffic in the drug in its true light. A young man had become addicted to the pipe, and was alike deaf to threats and entreaty. Being deprived of all other means of supplying himself with the drug, he at last resorted to petty thieving, and the already distressed family saw nothing but the confiscation of their property by the enraged neighbors, and even banishment from their home awaiting them. Driven to desperation by the misfortunes the young man had brought upon them, they seized him—his own parents and brothers taking the lead—and, dragging him to the summit of this mountain, buried him alive. The shrieks of the unfortunate wretch were heard for miles around, yet no one came to his help. This is the more remarkable as the Chinese are usually very ready to interfere when they see any one acting while in a passion.

Wednesday, June 5.

—The 234th asteroid has been discovered, at the Marseilles observatory.

—*Standard*; Antananarivo, March 24: Notwithstanding the shortcomings of Hova rule which I have sketched above, there can at the same time be no doubt that the race, by virtue of its superior intelligence and progress in civilisation no less than by its energy and prowess in war, is best fitted to govern among the Malagasy people. In travelling through the country the superiority of the Hovas over the other tribes in every respect seems to be most marked. They are an interesting people, and are beyond doubt capable of rising high above their present social level. What the Hovas require above all things is careful coaching and judicious advice, tendered from a quarter in which they have confidence. If the people of England have indirectly and unofficially, by means of their missionaries, done much for Magascar, the British Government, by affording a very slight degree of assistance and sympathy, might have done a great deal more, and at the same time British trade and British interests would have benefited. Every British subject whom I have met in Madagascar, trader and missionary alike, has put forward the same complaint—"Why is there not a British Representative at the capital of Madagascar?" We keep an expensively-paid Consul at Tamatave on the coast, where he is not of the slightest use, so that it is not a question of money. The French, on the other hand, maintain their Consul at Antananarivo, and have traders appointed as Vice-Consuls on both the East and West Coasts. It takes nearly a fortnight to communicate between our Consul at Tamatave and the capital and receive a reply, so that the French have had the diplomatic field entirely to themselves. It is not too much to say that if there had been a competent British Representative at Antananarivo to advise the Hovas, who place the most implicit faith and the greatest reliance in our Government, the present difficulties would not have arisen, and many facilities to British trade would have been afforded which are now withheld, for fear of offending the French.

—Am. paper: A report recently made by an officer of the American navy—an experienced engineer—sent to inspect the operations of the French company, on the Panana Canal, gives an intelligible and apparently an impartial account of the condition and extent of present operations, and evidence of an earnest purpose for the future. The vanguard of the construction party arrived on the ground two years ago. In the time which has since elapsed, preparations commensurate with the magnitude and difficulty of the undertaking have been completed. The route of the canal from shore to shore has been located, and a pathway three hundred feet in width has been cleared. Wharves at the termini have been built, workshops all along the line erected and equipped with machinery, and villages for the engineers and workmen constructed. It is expected that machine digging on the canal proper will begin at the opening of the dry season. The report of the officer also shows considerable progress in four sections in the actual work of excavations by manual labour, besides the other preparatory work noted above, and the construction of reservoirs and railways, with rolling stock for carrying off the refuse. In one of these sections, at the highest point on the route, the excavations extend to the full proposed depth of the canal. About five thousand men are now employed constantly. De Lesseps has announced that he expects the canal will be completed in 1888, and the entire cost is placed at one hundred and twenty million dollars. Both of these estimates, the engineer thinks, will be exceeded; but it is plain that the work is going steadily forward, with ample means to finish it.

—The *Christian Advocate*: A little more than three centuries ago it was death to almost any sovereign of Europe to disobey the Pope. Within a much shorter period he was supreme in Italy. Within our own time his temporal power has been reduced to a nullity. He has recently had a new title given to him. Only those who understand history can comprehend the stupendous significance of this incident, and estimate the marvellous progress of three centuries. Certain taxes had been demanded of him by the Italian authorities. The notice bore the usual legal descriptive form: "To Citizen Joachim Pecci; by trade or profession, Pope; conducting business at the Vatican Palace, Rome." The taxes were duly paid, and the receipt made out to "Citizen Joachim Pecci."

—*Indian Witness*: We have received several communications in reference to the plan adopted by the Salvation Army to enlist "auxiliaries." We see no objection to the plan in the case of Christians who do not find full scope for their energies in the organization to which they belong, but as a general rule we think one organization quite sufficient for a faithful Christian worker. We like to help every Christian neighbor, and thus far we have seen nothing to change our conviction that the Army is worthy of assistance, but a formal enlistment as an "auxiliary" must in some cases mean a divided allegiance, and this we think is much to be deprecated. If the discussion of the question will lead a class of Christians to study more carefully and to regard more seriously the solemn obligations taken by them on admittance into the Church of Christ, much good will result from it.

—Same: With reference to the discussion about the sacraments it is worth mentioning that the most spiritually-minded leaders of the Friends in America have been for some time agitating for the introduction of both baptism and the Lord's Supper into their Church. Those who are studying this subject would do well to read carefully the whole history of the Society of Friends. In their earlier days they were the most spiritual of people, but they subsequently lapsed into a very lifeless state, and a large section of them fell away from Orthodox Christianity. Of late years there has been a wonderful revival of spiritual life among them, and with it has come a demand for the sacraments. Some of their leaders believe that the decay of living faith among them was largely owing to the neglect of these Divinely appointed ordinances.

Thursday, June 7.

—The Str. *Khedive* with English mails, left Aden for Bombay, Tuesday, 11 p. m.

—Seven Natives have been drowned by a freshet, near Mullah, Sholapore district.

—*Daily News*; Baku: Up till Wednesday night the journey from Tiflis, the pretty capital of Trans-Caspian, to Baku, the rising seaport on the Caspian, occupied nearly five days, even by postal service. Now it may be done in sixteen hours; and if we have spent, not sixteen, but twenty-six, hours upon it, the reason was that ours was the inaugural trip, in which a certain degree of caution was supposed to be necessary. In other words, the new railway between Baku and Tiflis is now open, and the junction between the Black and Caspian Seas—one of the most important undertakings, whether in a military or commercial sense, which mark the beginning of Alxander III.'s reign—has, after a lapse of fourteen or fifteen years from the commencement of the work, become an accomplished fact.

—The *Indian Churchman* has come under the managment of the Oxford Mission.

—*The New Dispensation*: A Theist in youth is a Deist in old age. A Theistic family sinks into a Deistic household in the second generation. If the grand-father is a Theist, the father is a Deist, and the grandson an Agnostic. Why is this the case? It is evidently not the fault of the man, but the fault of the so-called Theism which is believed in. A corrupt system of man-made rationalism yclept Theism must degenerate in time, and expose its true colours and its inherent rottenness. But real faith in God and His Dispensation perishes not, but always prospers.

Friday, June 8.

—*Bombay Gazette*: As an example of the unexpected demands which may, and probably will, arise when our local resources become known, we need only point to what an American firm is now doing at Ahmedabad. The curious perforated stone work which does duty for stained-glass windows in producing a dim religious light in the mosques and stately tombs of that old Mussulman capital are now being reproduced in wood for exportation to New York, where they are in great request for the adornment of the drawing-rooms of the wealthy. It is the fashion of the *nouveaux riches* in that city and its sister cities to lay out thirty thousand, and even forty and fifty thousand, dollars in the decoration of costly drawing-rooms, the æsthetic idea being to have everything in Japanese or Chinese or Indian style, as the case may be. The Ahmedabad perforations, which are so delicate and beautiful in marble or stone, when reproduced in wood for walls, or ceilings, or screens, are eagerly purchased at high prices, and the firm which has lighted upon the artistic treasures of the Gujerati capital, hitherto neglected, has secured contracts far into the future, and engaged all the local workmen fit for the industry, so that there is no fear of competition.

—Deaths last week, 455. By Cholera, 4.

—We have had six inches of rain.

—The Cashmere Government has refused to

permit Mr. Hyde, a Moravian Missionary, to rent, purchase, or build a Christian place of worship at Leh, on the ground that it would interfere with the trade of Cashmere towards Central Asia.

—At the last meeting of the Hindoo Widow Remarriage Association, held in Madras, the question was brought forward of submitting a draft Bill on the subject for the consideration of the Legislative Council of India. Dewan Bahadoor Raganatha elaborately explained the necessity for submitting a Bill, and copies of a draft Bill were circulated among the members present. It was then resolved that in order to give further time for the consideration of the subject, the meeting should be postponed to the 10th instant, and that on that date members should come prepared to express their opinions.

—The Dutch are having an anxious time of it in Acheen, owing to the renewal of hostilities by the Achinese.

—Advices from New York state that a manufactory in Connecticut has begun work on a contract for 250,000 Hotchkiss rifles for the Chinese Government.

—*Planters' Gazette*: Mr. Keats Wilson met with a serious accident at the late Mozufferpore meet; while turning his trap rather sharply, it tilted over and upset. Mr. Wilson was picked up insensible, and remained so for some ninety hours. We are sorry to say he is still in a very precarious state.

—Calcutta *Daily News*: Upwards of 3,000 persons took part in the Barwari procession got up by the mahajuns of Ooltadangah during last week. When the procession got into Sobha Bazar Street, they commenced discharging fireworks, and as this was contrary to the "pass" granted them, they were prohibited from so doing by Inspector Merriman. Far from the warning being heeded, one of the men discharged a firework opposite the door of the thannah, and was arrested by the officer doing duty there. Two natives, armed with loaded sticks, then stepped forward and demanded the immediate release of the prisoner, and one of them struck the constable so violent a blow on the head that he reeled and fell bleeding very profusely. Inspector Merriman immediately arrested the man and took him to the thannah. The whole mob then barricaded the thannah demanding back the prisoner, and threatening violence in case the demand was not immediately satisfied. The policeman, who was struck at the door, seemed to be very popular with his men, who determined upon using their batons on the mob. The Inspector felt himself in a dilemma, and sent a man off to the local thannahs for assistance. When assistance arrived, with the joint efforts of his men, the Inspector made the crowd beat a retreat, and order was again restored.

—A correspondent reports that some scamps in the city of Delhi spread about a report that a man sentenced to be hanged had had his sentence commuted on condition that he fought the tigers in the Queen's Gardens, which on two Sundays were thronged with country people, many of whom had come great distances—some 200 miles—to see the expected *tamasha*.

—*Daily Telegraph*: At the ceremony of Presentation Day, in the theatre of Burlington House, when Earl Granville, as Chancellor of the University of London, awarded the diplomas, prizes, and certificates to the successful students, the feature of the greatest interest was the conferment of medical and other degrees on a number of ladies. Out of a total of over 300 recipients of awards thirty were female students. Some of those who opposed the opening of the learned professions to women foretold that it would lead to unpleasant rivalry between the sexes. No trace of this, however, was observable yesterday, for the proceedings in every instance reached their highest enthusiasm when "the sweet girl graduates," as the Laureate calls them, all in their college caps and gowns—when entitled to these distictions—came to the Chancellor to receive the emblems of their success. Especially was this the case when Mrs. Mary Ann Dacomb Scharlieb, a married lady, who has been five years in this country studying medicine and qualifying herself to practise in India, received from the hands of his lordship her M. B. and B. S. diplomas and medal. To this lady fell the popular honours of the day. The same medical degree was conferred upon Miss Edith Shove. These ladies, who are the first to obtain medical and surgical degrees from an English university, were presented by Mr. Garrett-Anderson, M.D., as Dean of the Medical School for Women, where they have been educated. Twenty-one years ago Mrs. Garrett-Anderson applied unsuccessfully for admission to the examination for the same degree. Mrs. Scharlieb intends to practise at Madras, and Miss Shove has been appointed medical adviser to the female employes at the General Post Office.

—*Times of India*; from Administration Reports of Central Provinces: In one case a man named Karoo Morar, having been, as he said, ordered by his god in a dream to sacrifice one of his chidren, deliberately cut off the head of his daughter, a little girl about five years old, and offered it to his god. Another and still more horrible case was that in which a child was kidnapped by a man reputed to be a sorcerer, and sacrificed under peculiarly distressing circumstances. This child was abstracted by the murderer from the side of its father whilst the two were sleeping in the verandah of a house. The loss of the child was not discovered for some time, but ultimately a hue and cry was raised, and the reputed sorcerer, a man named Surra Kewat, was resorted to for information, which the simple people supposed his supernatural powers would enable him to furnish. Surra Kewat lighted a lamp and commenced a series of incantations, which lasted so long that the father became impatient and demanded to be told where his child was. Surra replied "Some one has sacrificed the child; if you look near the tank you will find the body." Search was now made in the direction indicated, and the headless body of the unfortunate child was found in the tank, while close by on the bank the presence of ashes, rice, *dhal*, and turmeric, and some drops of blood, showed only too plainly that the child had been sacrificed. The villagers were much struck with the accuracy of Surra's statements, and believing that he had acquired his knowledge by magical powers, they demanded of him the names of the persons who had killed the child. He then said that he had seen two men named Tilhijia and Boura sacrifice the child. These men were arrested, but nothing could be ascertained against them, and a few days later Surra's wife made the horrible confession that she had seen her husband bring home a child's head on the night of the murder, cook it with turmeric and salt and eat it, subsequently carrying the bones away in a basket borrowed from the Malguzar. The basket and the bones were subsequently pointed out by the woman, and Surra, finding that he was discovered, admitted his guilt and practically illustrated to the villagers the manner in which he had removed the sleeping child.

Selections.

THOUGHTS ON HOLINESS.—3.

BY REV. MARK GUY PEARSE

The Starting Point.

"Be ye therefore perfect, even as *your Father which is in Heaven* is perfect."—MATT. v. 48.

THERE are many earnest religious people who cannot help feeling that there is a lack somewhere in their religious life, for which they cannot account. That it should be so is a grief to them and a perplexity—yet so it is. Instead of finding that religion cures all their cares, it is the one great burden which wearies them most. Instead of healing other failures, as it certainly ought, it is the one thing in which they do most grievously fail. Everything in the Word encourages the hope that religion will bring a new life, an abiding strength, a confidence, and joy; but instead of that it seems only to bring to them a sadder sense of weakness and troubled doubts.

Is it possible for us just to put our finger upon the source of the mischief? I think it is. Let us claim the help of that blessed Spirit who searcheth the deep places of the soul.

We have come pretty generally to this point, that the ground of our salvation is not in doing, nor in feeling, nor even in faith: the ground of our salvation is the finished work of our blessed Saviour Jesus Christ—faith is only the beggar's hand that takes it.

But the old subtle life of looking to ourselves is not dead because we have given it up in one particular. It lives on vigorously and tyrannises over us in a great many ways. It underlies our prayers; it fills us with chilly fears and fevers of doubt; it makes our hopes as variable as the weather or the state of our health.

Here is the great source of the mischief: *We think we must make God love us by being good.* If we are good—good enough—God will love us; but if we are not good enough, what hope is there? Said one of my little ones to the youngest, in that threatening tone which is usually adopted in teaching, "You must be good, you know, or father won't love you." That is how we think of God and how we live toward Him. We are always trying to be good enough to make Him love us; and, of course, to do that one must be *very, very* good! Then comes again the troubled sight over the dreary round of failure. "You see, I am so dreadfully bad; so unlike other people. I have so little faith—no love—no earnestness—nothing!" Here is the black source of this misery.

"You must be good, or father won't love you," said the little one. Then I called him to myself as God seeks to call us, and I said, gravely and tenderly, "Do you know what you have said? It is not true, my boy—not a bit true."

"Isn't it?" said the little one, surprised and doubtful.

"No," I said; "it is far away from the truth."

"But you won't love us if we are not good, will you?" he asked.

"Yes," I said; "I can't help loving you. I shall love you for ever and ever, because I can't help it. When you are good I shall love you with a love that makes me glad; and when you are not good I love you with a love that hurts me; but I can't help loving you, because I am your father, you know."

"*Your Father which is in heaven.*" Alas! we speak it only as the utterance of a reverential homage. We think of it as a figure borrowed from an earthly life, and only in some faint and shallow meaning to be used of God. We are afraid to take God as our own tender pitiful father. He is a schoolmaster, or almost further off than that, and knowing less about us—an inspector, who knows nothing of us except through our lessons. His eyes are not on the scholars, but on the book, and all alike must come up to the standard.

Let us look into the school. Here is one thoughtless and indolent; the lessons neglected for everything—when he comes up to the master no wonder he hangs his head and is full of confusion. Hera is another dreaming, as people dream in hearing sermons, the mind wandering for half an hour, then waking up suddenly to find that the time is gone and the lesson unlearned. Here is another who does try at the sum, but it will come wrong, try and try as he may. Here beside him is another who sees the mistake and gets it right without any trouble, at all. But the master knows nothing about trouble, he only looks at

the answer. Here is the poor little maiden, God bless her, who has to be the mother at home, the mistress of the poor household, to see to all the family; is it any wonder that her thoughts are flying from the lessons back to other cares? but the master knows nothing about that as he calls her to himself. Here is the lad who has failed so often that he has given up trying. Here is a dull little scholar, born of dull parents, for half-a-dozen generations, who finds every task so dreadfully hard. Here is the clever boy who knows it all at a glance and says it. Here is the poorly little one with the headache and weariness, trying to keep back the tears that tremble in her eyes. All of them, dull and clever, week and strong, anxious and easy—all are brought to the same lesson, the master measuring them not by themselves, but by the answers and the tasks.

Oh, I know those scholars—so do you. It is just the picture of our trying to serve God—trying to bring what He has commanded; the dull scholar, and the anxious scholar, and the poor, weak, tired scholar, all getting up the tasks, and in it all burdened with the fear of failure and of being turned.

Now the school is over. Home they come, bounding with glee. All the restraint gone, the troublesome lessons are done with, the fear of failure is forgotten. Why? They are at home now. *This is the Father's house, and love is here.* Ah, there is that lazy, thoughtless scholar, was there ever such a boy to work? And he who was dreaming, look how his eyes flash; he is all eagerness, and tenderness, and care. But this is harder work than lessons or sums? No! there is no work in it, it is only *doing something for mother.* Oh, the magic of love!

Here is the anxious little maiden; it is no burden to toil; there is no sigh over it now. It is for those she loves. Here comes the dull, slow child, she forgets all about her not being clever, her father loves her as much as the clever one every bit. Ah, and here is the sum that would not come right, with the master's cross drawn right down the slate. The father hears all about it and takes the little fellow on his knee, and holds the little hand in his and tracks the mistake up to its beginning and gets the answer right triumphantly. "There, you have done it at last!" says the father, cheerily. "Oh, yes, father, I could do anything when you help me like that," cries the lad, wondering if he shall be ever so clever. Home comes the little one who is poorly, and love sees at once the drooping eye and the heavy head, and soothes it with tender pity.

Now open the ears of the heart, timid child of God; let it go sinking right down in the innermost depths of the soul. Here is the starting point of holiness, in the love and patience and pity of our heavenly Father. We have not to learn to be holy as a hard lesson at school, that we may make God think well of us; we are to learn it at home with the Father to help us. God loves you, not because you are clever, not because you are good. He loves you because He is *your Father.* The Cross of Christ does not make God love us, it is the outcome and measure of his love to us He loves all his children, the clumsiest, the dullest, the ugliest, the worst of his children. His love lies at the back of everything, and we must get upon that as the solid foundation of our religious life; not growing up unto that, but growing up *out of it.* We must begin there, or our beginning will come to nothing. Do take hold of this mightily. We must go out of ourselves for any hope, or any confidence. And what hope, what strength, what confidence may be ours now that we can begin here, *Your Father which is in heaven.*

We need to get in at the tenderness and helpfulness which lie in these words, and to rest upon it—*Your Father.* Speak it over to yourself until something of its wonderful truth is felt by us. It means that I am bound to God by the closest and tenderest relationship —that I have a right to his love and his power and his blessing, such as nothing else could give me. Oh, the boldness with which we can draw near. Oh, the great things we have a right to ask for! *Your Father.* It means that all his infinite love and patience and wisdom bend over me to help me. In this relationship lies not only the possibility of holiness, there is infinitely more than that.

The story is told of one of our most gifted poets, that when a little lad of six he was sent to what was called a "charity" school. Sensitive and timid, frightened at the master's look and voice, and at the cane, without which nothing was done in those times; he could only tremble over his lesson and blunder tearfully instead of saying it, going back beaten and bewildered to try again. Little wonder that he came to think himself as stupid as the master said he was, and despaired of ever knowing anything. At last the master's patience was exhausted, the scoldings and the canings were alike in vain. Seizing the little fellow angrily, he thrust him out of the school and sent him home as too dull to learn anything. The frightened child hid himself in his mother's arms and sobbed out all his grief. Then she sat beside him and patiently taught him his letters, and bore with a hundred failures, and praised his occasional success, and so led him on until he was a scholar almost before he knew it.

Here we are to begin, in the patient love of our Father. Think how He knows us apart and by ourselves, in all our peculiarities, and in all our weakness and difficulties. The Master judges by the result. Our Father judges by the effort. Failure does not always mean fault. He knows how much things cost, and weighs them where others only measure. YOUR FATHER. Think how great store his love sets by the poor beginning of the little ones, clumsy and unmeaning as they may be to others. All this lies in this blessed relationship, and infinitely more. Do not fear to take it all as your own.

YOUR FATHER *which is in heaven.* Holiness is no exceptional privilege to which only the inner circle of God's favourites are admitted. It is the *right* of all his children. It is no height to be reached only by some few adventurous spirits of rare endurance and daring; it is the highway to the Father's house. It is ours by inheritance, the blessed portion of goods that falleth to us. *Holiness is the natural life of our new birth.* The moment we are in Christ the eternal purpose of all things in heaven and in earth leads up to this end, that we should be holy and without blame before Him in love. If I am the child of God, all the wisdom and love and righteousness of the Father, all the great salvation which is in Christ and Him crucified, all the energies of the Holy Spirit, all the arrangements of the daily life, are mine to minister to my holiness. So God meets us on his side. How shall we meet Him on our side?

Oh, for an enthusiasm for holiness. A passionate and absorbing ambition to be like Christ in thought, and word, and deed. To live over again the life of Christ in doing the will of God and serving others; in courage and in patience; in great brotherliness and in utter self-forgetfulness; in restful faith and in consuming zeal; in the abiding consciousness of God's love, and in sight of the dread realities of the judgment and its eternal issue; in tender compassion for the fallen, and deepest abhorrence of sin.

Let us pray and wait for the gift of the Holy Ghost, who is come to make us realise this relationship in all its glorious fulness, by whom the love of God becomes much more than a thought—a blessed possession, *shed abroad in the heart.* "The Spirit Himself beareth witness with our spirit that we are children of God." And how ready is the Father to give us this gift divine. "If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him."

—(*Christian.*)

Miscellany.

—Lodiana Mission Report; Hoshyarpore:—The following interesting cases of conversion are reported by Rev. K. C, Chatterjee. Speaking of a young man named Muhammad Bakhsh who has recently been baptized, he says:—"He was a Gujar by caste, and occupied the humble position of a Bearer to a Muhammadan gentleman in the town. The latter knows Christianity, admires its precepts, and openly declares his preference for them. It was from his lips that Muhammad Bakhsh first heard the truth concerning Christ. He bought him a copy of the New Testament and other religious books, and helped him to read them. The Word of God touched Muhammad Bakhsh's heart, and he felt desirous of hearing and knowing more of it. He asked his master's permission to visit the Mission chapel. This was most readily granted. Muhammad Bakhsh regularly attended the Sunday and Thursday services for three months, and heard the Scriptures expounded there. He felt convinced of the truth of Christianity but was anxious to make further inquiries. With this view he constantly visited us, and conversed on matters relating to the interests of his soul. At last he joined our Bible-Class with his master's full permission. When all his doubts and difficulties were removed, he expressed a desire for baptism. This his master was not prepared for. He knew that if he were baptized he would no longer be fit for his service. So as soon as he heard of his intention he was greatly enraged, and spoke against that very Name which he had taught him to revere. He threatened to punish him if he talked of it again, and put him under restraint. But opposition neither stifled his conviction, nor cooled his ardor. It only increased his love for Christ, and made him more than ever determined to make a public profession of His Name. So as soon as he was restored to liberty he ran away to us. On the day of his baptism, his master made his last effort, and came at the head of a band of men and carried him away by force from the Mission premises, and it was not until the Police interfered on our behalf, that we could rescue him out of his hands. I have related these incidents at length on account of their great importance in the history of missionary work. They illustrate, amongst other things, how far an unconverted man can proceed in his interest in the Christian religion, and in encouraging it in others, without giving offence. This is one out of many similar instances which might have been mentioned. There are many amongst the Hindus and Muhammadans of this district, who read the Bible with interest, and have great regard for Christ and his teaching, and would be glad to see the same in others. The only thing they object to is baptism. And why do they object to it? Simply because it cuts them off from the world. The love of the world, and the fear of the world, are still the two great enemies to the progress of God's work. Such men have yet to learn the force of the Saviour's words, 'What shall it profit a man if he gain the whole world, and lose his own soul?"

We heartily wish that every Mission station in India were in possession of at least one suitably constructed chapel in the bazar. By suitably constructed, we mean roomy, open at the sides as well as the front, and standing on some important thoroughfare. In addition to this it should be furnished with comfortable benches, a sufficiency of good kerosine lamps, and a musical instrument. This last may be either a harmonium, or a cornet or drum, after the example of the Salvation Army. That is

a matter of detail, the adjustment of which will depend upon the taste or pecuniary means of the missionary in charge. If these conditions are fulfilled, a missionary need never lack a good audience, and any one who has had experience of this method will be loath to give it up and return to what is technically known as "bazar preaching."

Rev. E. M. Wherry reports as follows:—"The people at Rampur, who are the followers of Bhái Hákim Singh, continue to grow in numbers. One of their number recently said that they gained about one hundred adherents annually. Most of these are however persons who merely acknowledge Hákim Singh as their Guru or teacher, and assent to his teaching. This informant, in reply to the inquiry what they called themselves, said they had no particular name, but that they believed in one God, and in Jesus as the true incarnation of God; that they believed they should be saved on account of his having borne the load of sin, and more in a similar strain, showing that he at least, understood the Gospel way of salvtion. When asked what the people in the village called them, he said, 'We are called Christians' and acknowledged that that name was appropriate, in the sense that they believed on Christ. In reply to the inquiry whether he ever prayed to Jesus, he said he did so every morning and evening, and refering to his troubles, which need not be described, he said, 'Were it not for *this faith*, I should never have been able to bear up under these trials.' There is still however, the old unwillingness to be baptized. Some recognize the duty, but excuse themselves on the ground that to receive baptism, would bring trouble not only on themselves, but on their wives, children and relatives. On the whole there seems to be growth, and we may still hope that in due time a harvest will be reaped. They always receive us most cordially, and recognize us as teachers of the true religion."

Mrs. Malvary says:—"I was rather surprised lately to discover with my favorite Hindí teacher, a copy of an Arya journal, (printed in Hindi) called the *Theosophist*. She smiled and said, 'Do not be angry Madam; I have read this, and very carefully too, but have got nothing from it. It seems to me all in a tangle. I wonder that any one who has the Bible can read such things. Why, here we are told that at death the soul is lost in the air, or in other words, that we have no souls. Now I feel in myself that I have a soul which can never die, and what I want is a *straight* road to eternal life'"

TELEGRAPHIC NEWS.

Saigon, May 31st: Hanoi has been relieved by French gunboats. Arrangements ars being made to lay a cable between this port and Hanoi.

Berlin, 31st: Negociations have been broken off between Prussia and the Vatican, and a rupture of deplomatic relations is expected.

London June 1st: The Under-Secretary for Foreign Affairs, replying to a question in the House of Commons last night, said that Major Baring will hold in Egypt the same rank as Sir Edward Malet, with a salary of £4,000 per annum, and extra allowances.—Replying to another question, Lord E. Fitzmaurice said that it had been arranged that special envoys should be accredited in London and Mexico to negotiate the renewal of deplomatic relations between the British and Mexican Governments.—Mr. J. C. McCoan, member for Wicklow, announced in the House of Commons last night that he had received a challenge from Mr. James O'Kelly on account of a recent speech made by him (Mr. McCoan). Mr. O'Kelly has been ordered to appear at the bar of the House to-day.—Mr. M. T. Bass, M.P. for Derby, has resigned his seat in Parliament.—Major General Burnaby, died.

2nd: Mr. O'Kelley, on appearing at the bar of the House of Commons last eveing, disclaimed any further action with respect to the challenge sent by him to Mr. McCoan. The subject was then allowed to drop.—A discussion took place in the House of Commons last night relating to recruiting for the army. The Marquis of Hartington proposed, in order to check the drain into the reserves, that, besides the soldiers serving in India being offered bounties for further service as referred to by Sir Arthur Hayter on Wednesday last, the Government should also offer bounty to men in the home regiments, who are available for drafts, to induce them to extend their service. His lordship said that for the present all will be allowed to extend their service to twelve years, with the option of being re-engaged at the expiration of that period, a larger bounty being then offered them for the extension of their service. His lordship also proposed that men should be enlisted for twelve years' service—three years' service with the colours, and nine years' with the reserve.—Latest intelligence Madagascar states that a French frigate has bombarded two of the ports on the north-west coast claimed by the French Government. Very great destruction has been caused to British and foreign merchandise by the bombardment. Warlike preparation by the Malagasises are progressing.—Mr. Leonard H. Courtney, Financial Secretary to the Treasury, has been offered Major Baring's appointment in India, but his acceptance of the post is doubtful.

Paris, 2nd: The Minister for foreign Affairs, speaking in the Senate to-day, said that although the French force in Tonquin was at present small, it will be before the end of the month sufficiently strong to cope with the existing difficulty, and he further said that it is not anticipated that the Chinese will intervene.

London, 3rd: Thoms Caffrey, Phœnix Park murderer, was hanged at Dublin yesterday, having previously confessed himself guilty of the crime for which he suffered.—It is reported that the ironclad (ram) Rupert, 4 guns, and the ironclad Shannon, 9 guns, will shortly proceed to Chinese waters.

Paris, 3rd: It is reported that the Malagasy Government have made overtures of peace to France. The latter, it is said, will exact the payment of a war indemnity, besides insisting upon the observance of the original conditions claimed by the French Government.

4th: At a meeting of the shareholders of the Suez Canal Company held here to-day, M. de Lesseps submitted a report, which stated that the directors of the Company had decided a year ago to construct a second canal, and that negotiations were now passing between the Company and the British Government with a view to securing the necessary land for that purpose. The report adds that a favourable issue to the negotiations is expected.

London, 5th: The Under-Secretary for Foreign Affairs, replying to a question in the House of Commons last evening, said that Her Majesty's sloop Dragon and Dryad have been instructed to protect the life and property of British subjects in Madagascar.—The House of Commons last evening read a second time the Corrupt Practices Bill.—Lord Dufferin has been appointed a Grand Cross of the Bath.

Moscow, 5th: The Chinese Ambassador, at an interview to-day with a special correspondent here, declared China hostile to the French action in Tonquin unless an understanding is arrived at between the French and Chinese Governments.

Paris, 5th: Despatches have been received from Hanoi, stating that the garrison there is well and amply supplied. The despatches also state that Namdinh has been attacked by the Annamites, but that the attack was repulsed.—An Algerian regiment has been ordered to proceed to Tonquin.

St. Petersburg, 5th: The *Journal de St. Petersburg* publishes an article to-day, in which is foreshadowed the granting of popular liberties to the country if the people will confide in the Czar.

Constantinople, 5th: The Sultan has recalled the Agent of the Porte in Egypt, who will not be replaced.

London, 6th: Mr. Leonard H. Courtney has declined to accept the post of Finance Minister in India.

Cairo, 6th: The elections for the Egyptian Assembly will take place at the end of June.

Moscow 6th: The Czar returns to Peterhoff on Saturday next.

London 7th: The Earl of Rosebery has resigned the Parliamentary Secretaryship to the Home Office, in compliance with a wish that a Commoner should fill the post. Mr. J. T. Hibbert, member for Oldham, will probably be his lordship's successor.—Sir Edward Malet has been appointed British Minister at Brussels, and he will assume his post there in the autumn.—Messrs. Davitt, Healy, and Quinn have been released from prison.—Sir George Bower, Bart. dead.

PASSENGERS SAILED.

Per P and O Str *Brindisi*, 5:

For London—Miss Davidson, Mr W Merritt, Col T Harpur, Mr J Risbridger, Mr R Wilson, Mr A Gammell, Mr H Bull, Mr Midgeley, Mr Fryer, Mr T H Moore Mr R Miller, Mr R Copeland, Mr C Seymour, Mr F Cramshaw, Syed Mourdin Khan's two attendants, Surgeon J R Yaurde, and Mr J Whealan.

For Brindisi—Mr B L Freeman, Mr A J Biddle, Major W S Hore, Mr H W Lushington, Mr E Hayder, Mr A Elliott, Abdul Hak Sirdar Diler Jung Bahadoor, Col M Farrington, Mr W Bull, Syed Mourdin Khan, Mr Murray, and Mr Guthrie.

For Venice—Mr C Roberts, Mr James Balbi, and M J C Miller.

For Suez—Rev C T Blanchet, and Mr E P Henderson.

PASSENGERS ARRIVED.

Per P and O Str. *Hydaspes*, 4:

From London—Mr J Williams, Mrs Loveday, infant and 2 children, Mr W E Stone, Mr and Mrs Chambers, Major A W Sheringham, Capt R F C Lumbe, and Lieut-Col A F Dixon.

From Brindisi—Mr M Coode, Major Babington, Mr C E Palmer, Capt W Gordon, Mr M Starling, Lieut-Col R Jago, Major Dundas, Mr P Ruhie, Mr S Haden, and Mr and Mrs Moses Izaakel.

From Aden—Rev V Kinsman.

Domestic Occurrence.

BIRTH.

ROBINSON—At the M. E. Parsonage, Rangoon, May 27th, to the wife of Rev. J. E. Robinson,—a daughter.

DEATH.

BOYNE—June 1. At Mazagon, Bombay, of heart-disease, Mr. Richard J. Boyne, Engineer, aged 60 years.

"BOMBAY GUARDIAN."

Subscriptions received from 2nd to 9th June 1883.

A. C. Davies, 31st December 1883, Rs. 7-10; J. H. Irivien, 15th June 1883, Re. 1; W. Euington, 16th June 1883, Rs. 2; Rev. G. L. Wharton, 15th November 1883, Rs. 3-8; C. P. Fritchley, 7th July 1883, Re. 1: Rev. J. A. Northrup, 7th January 1884, Rs. 7-10; A. H. Baynes, 29th February 1884, Rs. 21-12; Mrs. J. White, 31st May 1884, Rs. 10-14; Rev. T. E. Morton, 7th July 1883, Ans. 10; Apothecary R. Angel, 31st October 1883, Rs. 4; Miss Phebe Rowe, 3rd March 1884, Rs. 7-10; D. G. Proby, 10th September 1883, Rs. 18-7; Mrs. C. Hannah, 15th November 1884, Rs. 6; Captain Newell, 21st October 1883, Rs. 6; Mr. Macdonald, 1st August 1883, Rs. 2; Apothecarry Wm. Barnes, 17th June 1884, Rs. 7-10.

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CLOSING OF THE CAMPOOLEE BRANCH LINE.

Notice is hereby given that the Campoolee Branch of this Railway will be closed after Friday, the fifteenth of June next, until further notice.

Trains will, therefore, not run between Karjat and Campoolee after that day, and all arrangements as to local and through booking of Passenger and Goods Traffic, from and to the Campoolee and the Kelavli Stations, will be cancelled and withdrawn.

E. W. KEILY,
Acting General Traffic Manager.

Bombay, the thirty-first of May 1883.

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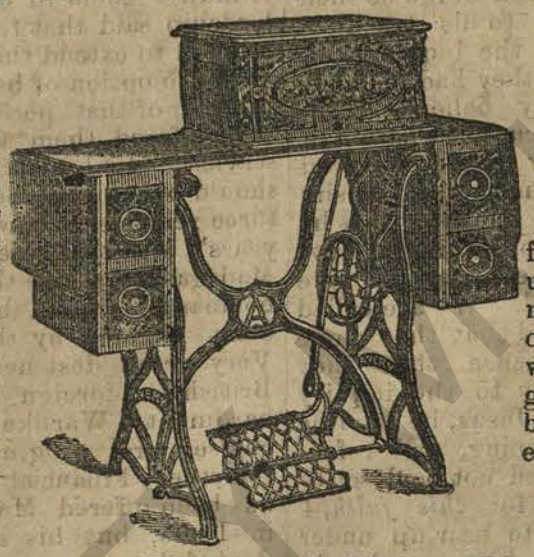

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